



"BEHOLD I BRING YOU GLAD TIDINGS OF GREAT JOY."

PUBLISHED WEEKLY BY NATHAN WHITING.

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NEW SERIES;

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NATHAN WHITING.

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Missionary.

"Go ye into all the World, and preach the Gospel to every creature."

From the New York Observer.

LETTERS OF A MISSIONARY

ON A VISIT TO THIS COUNTRY, TO ONE OF HIS BRETHREN IN INDIA.—NO. II.

NEW YORK, October, 1835.

My Dear Brother—I have already alluded to existing controversies in the church, and you are somewhat aware of their shape and tendency. To one who has been so long where Episcopalians, Baptists, Methodists, Presbyterians, and Congregationalists are all united in making known "Jesus Christ and him crucified," as the only hope of a dying world, it was affecting to find Christians of the same denomination wasting their strength in disputes with each other on minor points, while confessedly agreed in the truths essential to salvation. When I arrived in the city of "brotherly love" I found the churches torn with contentions, not only concerning old and new school doctrines and measures, but about elective affinity and geographical proximity, in the forming of presbyteries and synods, and private disputes between discovered members and elders of a divided church, involving the right of jurisdiction in their presbytery, and a question of church property; and could not but feel that in such a state of things, it is no wonder if missions abroad languish. Especially did I feel this, and feel pained when I saw these and other questions brought before the highest judicatory of the church, with a spirit of advocacy, on either side, more like a strife for victory to the party, than for the triumph of truth; and in such a manner as to occupy the time and agitate and almost agonize the feelings of this tribunal for many days.

In the Eastern states also, though no such vexed questions of church order or discipline could arise, on account of a different form of government, there was a war of new and old school measures, and agitating disputes about activity and passivity in regeneration, and alleged tendencies, on one side to Antinomianism, and on the other to Pelagianism, and even Perfectionism. Christian ministers, acknowledging one another as brethren, arrayed as opposing combatants, in pamphlets, magazines, and weekly prints, whence they assailed each other's creeds, and impugn each others motives, if they did not openly attack each other's characters. And all this is contending for the faith! Perhaps you will say, such contention would better be let alone before it be meddled with.

I have certainly some doubt, whether the injunction "earnestly contend for the faith," sanctions the *spirit* and *manner*, if it does the *zeal*, of some of these controversies; and whether it is not to be understood in a much more catholic and missionary sense; as requiring not only a firm adherence to the great principles of the gospel, in the midst of opposition and persecution, but *aggressive efforts* to extend it abroad. It was this contest with a common enemy, which occupied the first Christians, and it was even to the death that they were called to "fight the good fight of faith." "The servant of the Lord must not strive, but be gentle unto all men." Is it not then to be regretted that there should be so many "strifes of words?" I do not by any means pretend to say that all the controversies alluded to are strifes of words, or that they are all unprofitable; but many certainly might be avoided by a little explanation of *terms*, and many others probably by the parties coming together, and praying over the subject, with a *desire to view it alike*; or, when they could not come together, by having a friendly correspondence for the purpose at least of understanding each other, before committing themselves to the world in a conflict which must enlist some depraved feelings, and excite some desire for victory. If all studied the things which make for peace, and were willing to be themselves unknown and of no account, so that Christ might be honored, there would no doubt be less contention; and if they loved as brethren, their words would not be so often as "drawn swords." Oh! how does the great enemy exult when he can bring the soldiers of the cross into mortal combat with each other; and how do all the enemies of truth in this land, where the power of the press is so great, catch up the weapons thrown by Christians at each other—weapons better prepared and pointed than they could elsewhere find—and running into the opened and divided ranks, sore wound the people of God.

As you will have learned from the weekly journals, not only has a pious and lending minister in one of the largest cities been tried at different times for heresy, because he explains the doctrine of imputation—the nature and extent of the atonement—and some other similar points more after the manner of Hopkins than

Turretin, but a father in the church of high standing and influence in all the Eastern states, on going to the West to oppose Romanism and Infidelity, by his labors at the head of an infant but rising "school of the prophets," been arraigned, by another father in the church, to answer charges of *heresy, hypocrisy, and slander*, because he believes and teaches that men have a *natural power* to do what God requires of them, that they are not, strictly speaking, *guilty of Adam's sin*, and that Christ died for all men. Now I do not, perhaps, state these cases just as one would who thinks the proceedings on them necessary, for there are questions concerning the freedom of the will, in connection with the agency of the Spirit, the origin of sin, &c., but I believe that none accuse these *heretics* of rejecting any of the doctrines essential to salvation, as held by the different orthodox sects in this country. Why then should not error, if it be such, be met by fair argument, and the faithful exhibition of the truth, instead of legislation? I know that any church has a right to require of those in its communion a sincere adherence to its own standards, and to exclude those who do not thus adhere; but it appears to me that the line of departure must be obvious, without doubtful inferences, and that a little of that sweet charity should be in exercise, which "hopeth all things, endureth all things." "By their fruits, shall ye know them. Do men gather grapes of thorns or figs of thistles." I must be allowed to express a hope that the account of these trials will not be translated into any of the languages of India, until there be leisure from laying the foundations and carrying up the walls of the spiritual temple of God, to discuss the size and ornaments of the apartments.

It is undoubtedly necessary for the watchman on the walls of Zion to sound the alarm on the approach of danger, but too much time may be spent in opposing error, if it be not fatal error, and too much strength exhausted in attempts at complete *uniformity*, or making all one in form, instead of seeking after unity or *oneness* of spirit. That man of God, John Newton, used to say that "the best method of keeping chaff out of a bushel is to fill it with wheat." The effect of being over anxious to keep out all error has been illustrated, I believe by some ministers in a sort of parable, which I will give though probably with some alterations.

Two young and independent farmers at the East, we may suppose them brothers, having married, and being anxious to provide for their rising families, removed together to a rich but uncultivated part of the "Western Valley." Each purchased a large tract of wild land, and settled down at some distance from the other. As they were surrounded by extensive forests, in which beasts of prey sometimes roamed, the elder of the two bent all his efforts to defend himself against them. He cleared but a small spot in the wilderness, and set himself to building a high stone wall around it, to prevent the possibility of any depredation on his fields or flocks, and to putting every thing in that kind of order to which he had been accustomed in an older country, without considering the difference of circumstances. For instance, instead of waiting for the stumps of the more perishable trees to rot in the earth, as they do in a short time, he must dig them all up at once; and every bush and weed, so natural to a new soil, must be kept down; and so much time was spent in doing it as to leave almost none for putting any better thing in their place.

He was also much afraid of troublesome neighbors, and had such expectations from the increasing value of his lands, that he would sell none, and so remained alone in the midst of a forest. His fortifications were made and kept in repair at a vast expense, while the little parcel of ground—out of which it was his great object to keep the weeds and bushes—were so small that it was difficult to obtain from it a suitable support for his family. At the same time, as all around him

was a wilderness, even his children could not go out any distance without danger from wild beasts; which, notwithstanding the high walls, would sometimes find their way into the inclosures—perhaps through an open gate—and carry off a calf or a lamb; and by prowling around kept the whole family in perpetual alarm. After several years spent in this way, in which he obtained a bare subsistence, and his children grew up in poverty and ignorance, he resolved to visit his younger brother, with whom for a long time he had held no intercourse, and whom he expected to find in similar circumstances with himself.

On approaching the spot, which a few years before he had seen a wilderness, he was surprised to find himself near a beautiful village of neat houses, among them was one more respectable than the rest, besides some public buildings. This mansion he found was his brother's, whom he soon met riding in a carriage with his wife and children. After the usual greetings, he could not forbear expressing his surprise at the transformation around him, which appeared, he said almost like the work of enchantment. As for me, I am still in the midst of a forest; and it is as much as I can do to guard against wild beasts, and keep the weeds and briars from overrunning my land. His brother said, you have only been acting on the defensive. I found it necessary, in coming into a new country, to venture more, and conform to circumstances. I cleared up my land, though I could only enclose it with logs; and I tried to keep out weeds and briars by putting grain and fruit trees in their place. I did not expect my farm to become old or be in perfect cultivation at once, or that I should find myself in the midst of a flourishing community, unless I parted with some lands, and encouraged settlers to plant themselves around me. I was troubled as you were with the wild beasts, and lost some stragglers from my flocks by them; but I would not spend all my income in making fortifications to keep them off, but endeavored to clear away the forest, so as to drive them into other parts. This you see is effectually done, and I found that one method of benefiting myself is to devise liberal things for others, and that the best defence against any thing annoying or hurtful, is to be occupied in promoting useful improvements.

You know it is not the custom in India, to explain parables, nor to seek an application of them in all particulars. Whether this parable would apply to any churches whose great object is to keep themselves free from error, or who stands almost wholly on the defensive, without any aggressive benevolence, and who have enough of the pugnacious, but not of the martyr spirit, I shall not attempt to decide. Probably however, it would be found on examination that those churches are the most pure, which have the most wrestling souls in prayer, rather than the warmest champions in argument and those the most prosperous which have not confined their views to themselves, but have extended them to others. I should propose, therefore that the banner with the inscription, "*earnestly contend for the faith*," under which various leaders now range opposing ranks, have also a reverse motto, "*in meekness instructing those who oppose themselves*," and that, understanding the most effectual contention for the faith to be, by sending war into the enemy's territory, all unite, and with the watchword, "*one in Christ*," advance against the armies of the great adversary. Oh! they would find employment enough for all your energies, and never will be driven from his strong holds, until the church is thus united, until the time come that "Ephraim shall not envy Judah, nor Judah vex Ephraim." I could wish from my heart that those who are such zealous "defenders of the faith," would be as active in extending its influence, and, without knowing that the proposition had been made by one much more worthy of regard, I did once publicly suggest that the leaders in these controversies

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should go on a foreign mission. Sure I am, that were they to go to India, they would not only find room for all their energy but, like the Jews besieged in Jerusalem, would feel the necessity of union among themselves, when hard pressed by the common enemy.

In what way greater union can be secured among Christians, without greater holiness, without all drinking more deeply of the same spirit, and feeling more practically that they are all members of the same body, so that if one member suffers all the members suffer with it, may be a question; but something would be gained if they felt more deeply that *disunion* is a sin; and that by allowing themselves to divide on minor points, they fritter away the strength of the church, and forego their claim on many of the promises of God concerning its enlargement. "Oh! what precious promises there are to union." "If two of you should agree on earth as touching any thing that they shall ask, it shall be done for them." "I in them and thou in me, that they may be made perfect in one, and that the world may know that thou hast sent me." And union seems to be an indispensable condition of the advancement of Christ's kingdom. "Thy watchman shall lift up the voice; with the voice together shall they sing, for they shall see eye to eye, when the Lord shall bring against Zion." Does not God deal with the church, in some measure, in its collective capacity, as he does with a nation; and if so can He consistently grant great success to any efforts of separate divisions of the church, to extend his Gospel, while the body in general is unholy and the individual members are divided against each other? This certainly seems to me worthy of regard, in those who think lightly of these divisions. I do not say that denominations may not safely exist, or that the check which they hold over each other may not in a low state of piety, have its use, but that can be no farther than consists with mutual charity. The different companies, like the tribes of Israel, may march under different colors and have different uniforms; but all must follow the same banner of their Great Captain, and should feel that they are still *one army*; that the success of any part of it, is common success, and the defeat of any part is common defeat. When this is felt and there is a deeper sympathy with the Saviour, whose seamless garment is now torn by his friends (a thing which his enemies could not do) there will be more readiness in all, to "fill up that which is behind of the afflictions of Christ,—for his body's sake which is the church," more readiness in Christians of every name to bear each other's burdens, even weeping; binding them up into the smallest possible compass, and making the *best* of every thing good connected with the evil; and more unwillingness to depart from any whom the Lord has not evidently forsaken, or to reject those who Christ has not rejected.

Yours, &c.

M. W.

LIBERIA—DEATH OF MRS. MYLNE.

Subjoined is an extract of a letter just received by the Rev. Mr. Stow, of Boston, from the Rev. W. G. Crocker, dated Millsburg, Sept. 22, 1835. It will be recollected that Messrs. Crocker and Mylne sailed for Liberia in July last, as missionaries of the Baptist Board, for the purpose of attempting to introduce Christianity among the *natives* in the neighborhood of the Colony.—*Ch. Watchman*.

"It is now nearly six weeks since I arrived on the coast of Africa. As we could not come immediately up to Millsburg, we spent our nights during the first week on board the vessel. A week after our arrival we started for this place, and arrived here the next day. Millsburg is situated on St. Paul's river, about 15 miles from its mouth, and about 20 miles from

Monrovia. It is a level piece of ground. The soil is a mixture of clay and sand, and is good for cultivation. The town contains about 50 inhabitants, most of whom depend upon the cultivation of the land for their subsistence. The principle articles of food are cassads, rice and sweet potatoes. The first of these is a root, which when properly cultivated, will grow to the length of about two feet, and be about three inches in diameter. It is an excellent substitute for bread. One or two acres of it, well taken care of, will keep a family well supplied with every wholesome article of food. It grows to the height of eight or ten feet. When it is procured for food, part of the root is dug up with a knife, while the stock remains standing. In a short time the root grows again, and furnishes another supply. It is an article of food which I relish very much. This, with rice and sweet potatoes, constitutes almost all my food. The soil in this country is exceedingly fertile; so that where the ground is not dug up it is covered with trees, grass, and bushes, growing exceedingly dense. This, no doubt, is one cause of the unhealthiness of the climate. Some of the trees, when cut up for posts and put in the ground, will immediately take root and grow. But while the soil has been thus fertile, the colonists have been sadly deficient in cultivating it. Too many seem to have come hither with the expectation of getting along without work, and have endeavored to obtain a subsistence by trafficking with the natives. This has been almost the ruin of the colony. They are, however, beginning to see the folly of it, and are turning their attention to agriculture. Twice as much, probably, will be done in this way this year, as has been done in any former year. The coffee tree and sugar cane can be cultivated to good advantage here. A man of industrious habits can by the cultivation of the ground in a few years evidently place himself in comfortable circumstances. But the inhabitants stand much in need of working animals to assist them in farming. I believe there is neither ox, horse, mule, or cow, in this town. A few families keep goats. If God spares my life and health, so that I can visit different parts of the colony, I hope to be able to give you some view of its moral, religious, and social condition. As to the climate I am not able to judge very accurately from my own experience, as I have been here but a short time. We have had almost constant rains, since I have been here. This has prevented us from suffering from the heat—the mercury ranging from 74° to 82° usually 78°. Of the unhealthiness of the climate to foreigners, we have affecting proof in the death of sister Lloyd, who came out with brother Seys' family, and of sister Mylne. Both of them died from their first attack of the fever. As brother Mylne and myself have communicated some of the particulars of sister Mylne's sickness and death to the Board, I would only remark that in her death we have suffered a great loss. An excellent spirit was in her. She possessed a very cheerful, contented disposition, an uncommon spirit of resignation to the will of God, and an earnest desire to know and do her duty. Br. Mylne seems to be sustained under his trials. The affliction has been very severe to him; but I trust he can say, "Not my will, but thine be done." My own mind has been peaceful of late. When sister M. was dying, and brother M. so unwell that I feared he might be

taken, too, my health and spirits were remarkably sustained. I found the promise fulfilled in my case, "As thy day is so shall thy strength be." I find it good to be placed in circumstances where I am under the necessity of looking to God for help. I see no reason to regret my coming hither at present, and I leave the future with God. If he sees that it will be for his glory to spare me, he will, and if he does not, I ought not to desire it. I indulge a hope that God will give us the satisfaction of doing something for poor benighted Africa. I cannot but indulge the fond anticipation, that the dark, and deeply injured land, is soon to see better days. For this, may God give us grace to labor and pray.

While we were lying at anchor at Cape Mesurado, 3 slavers lay in sight, two of them between us and the shore. I am confident that the only effectual remedy for the slave trade, is the abolition of slavery all over the world. We trust the time is not very distant when this shall be the case.

Sept. 26. I have delayed finishing my letter till I had an opportunity of sending to the Cape. I have now an opportunity. My health and that of Br. Mylne continues to be good. This afternoon we attended the ordination of Br. Anderson, who is now employed by the Baptist Board, and is preaching and keeping school at Caldwell. Dr. Skinner and father Teage were up from Monrovia, and took part in the exercises.

REMARKS OF DR. BLACKBURN

AT A HOME MISSIONARY MEETING IN NEW YORK.

[From the New York Evangelist.]

From the experience of half a century, said Mr. B., I have been able to see the success of missions and ministerial efforts to reap the harvest in the western valley. I have watched the progress of religion in the west from the time when there were only 6000 white inhabitants to the day when they number more than five millions. About the year 1788, I went, then a youth, to what is now Tennessee, then a part of North Carolina. There were at that time only three Presbyterian ministers in it. About the year 1792 I was licensed to preach, when the number had increased to six. Now the population of the state is upwards of 600,000, with 80 Presbyterian ministers, and upwards of 9000 professors in their churches. I have worshipped there when I had to carry my gun with the rest of the men, when we placed the women in the centre, with armed men all around, and I set my gun by the root of a tree, and stood by it and preached. Such was the ferocity of the manners of the inhabitants. I preached in one place where there was not a single professor in the place, and in one year, though they had occasional preaching, there was a church of 115 members.

In Nashville, I preached the first sermon ever preached by a Presbyterian, when the place had 2000 inhabitants and no professor of religion in it but two old ladies. Now there are seven churches, well filled.

In what is now the state of Alabama, the first settlement was on Cox's claim, at the Muscle Shoals on the Tennessee river. When there were but 50 families I preached at Capt. Hunt's log cabin under a poplar tree on the top of the hill, and organized a

church of five members. Some years afterwards, when the tree had been cut down, I administered the communion on the stump to 180 members. The town of Huntsville, on the same spot, now has three or four churches with respectable congregations.—And the state has 40 Presbyterian ministers, 3000 Presbyterian professors, and 400,000 souls.

In the state of Mississippi, the town of Natchez was settled early, but there was very little gospel there. I preached there before there had ever been a settled minister in the state. Now in Mississippi, Louisiana and Arkansas, there are 25 Presbyterian ministers and at least 1000 professors. I know the worth of your missionary in Arkansas, as I taught him myself, and can testify to his fidelity, zeal and ability. You may repose full confidence in him.

In the state of Missouri, I preached in 1813, when there was no settled Presbyterian ministers in it, and not many Americans. Now there are 300,000 people, 21 Presbyterian ministers, with 2000 professors, and the country is brought under the influence of moral instruction, and the young Missouri College is rising to great usefulness.

In the same year, 1813, I likewise visited the state of Illinois, where I now reside, and where there are from 250,000 to 300,000 souls. When I preached there 1813, there was no minister of our order. Now there are upwards of 2000 professors, and 40 or 50 young men in a course of education, who are looking forward to the gospel ministry.—In the year 1821, I was invited there, and met upwards of 100 professors of religion gathered from a great distance round, in the woods on a Sabbath, and it was a day of the right hand of the Most High. The Spirit of the Lord was with us indeed under those shady trees. That day opened the way for a number of churches, and was the beginning of much good.

I can certify to all that is said in the report about your agent there, for I have traveled with him.—I went with him eight weeks, last season, when we traveled extensively over a region containing 100,000 inhabitants, preaching every day and night that we could, and administering the sacrament every Sabbath, and we never met in a house capable of holding 50 people, but once, and that was in Quincy, on the Mississippi river, where there is a good brick church.

In Indiana, when I first visited the state, there was no settled Presbyterian minister that I know of. Now there are 350,000 souls, and 4000 professors in Presbyterian churches.

In these seven states I have seen society rise from the beginning, under the influence of the gospel. These five millions of souls have about one Presbyterian minister to 25,000 souls. But this is a beginning, and if we look with the eye of faith, we may be sure that by the word of God and prayer, the field will richly repay all your cost.

Dr. B. added some remarks on Voluntary Associations, as the means by which God has revealed his intention to pull down Antichrist. He illustrated this by the prophecy of the angel flying in the midst of heaven, having the everlasting Gospel to preach to every kindred, tongue and nation. This signifies a new mode of spreading the gospel—more free and rapid than by ecclesiastical organizations. And as

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Antichrist is itself a perversion of ecclesiastical power, he deemed it the only way to put down Antichrist to proceed by the voluntary principle. This grand means of spreading the gospel by free associations, and a fine press, began in 1796, and it will overthrow the hierarchy, in all its forms. At the close of the conflict which is now going on in all religious denominations to maintain hierarchial power a great revival will prevail. The angel of the harvest will then thrust in the sickle, for the earth will be fully ripe. Awful disasters will intervene, said he but the lives of some missionaries now on the field, will not terminate, till you can write victory on your banner, and waive it over the great earthquake that will overwhelm the 'Man of sin.'

FOREIGN MISSION BOARDS.

The Synod of Pittsburgh met at Meadville, Oct. 21. The Committee, appointed for that purpose by the last General Assembly, submitted the following

Terms of agreement between the Committee of the General Assembly and the Synod of Pittsburgh, in reference to the transfer of the Western Foreign Missionary Society.

1. The General Assembly will assume the supervision and control of the Western Foreign Missionary Society from and after the next annual meeting of said Assembly, and will thereafter superintend and conduct, by its own proper authority, the work of foreign missions of the Presbyterian church by a board especially appointed for that purpose, and directly amenable to said Assembly. And the Synod of Pittsburgh, does hereby transfer to that body all its supervision and control over the missions and operations of the West. For. Missionary Society, from and after the adoption of this minute, and authorizes and directs said Society to perform every act necessary to complete said transfer, when the Assembly shall have appointed its Board, it being expressly understood that said Assembly will never hereafter alienate or transfer to any other judicature or board whatever, the direct supervision and management of the said missions, or those which may hereafter be established by the board of the General Assembly.

2. The General Assembly shall annually choose ten ministers and ten laymen, as members of the Board of Foreign Missions, whose term of office shall be four years, and these forty ministers and forty laymen so appointed, shall constitute a board, which shall be styled the Board of Foreign Missions of the Presbyterian Church in the United States; to which for the time being, shall be entrusted with such directions and instructions as may from time to time be given, the superintendence of the foreign missionary operations of the Presbyterian church, who shall make annually to the General Assembly, a report of their proceedings, and submit for its approval, such plans and measures as may be deemed useful and necessary. Until the transfer shall have been completed, the business shall be conducted by the Western Foreign Missionary Society.

3. The Board of directors shall hold a meeting annually at some convenient time during the sessions of General Assembly, at which it shall appoint a president, vice president, a corresponding secretary, a recording secretary, a treasurer, general agents, and an executive committee, to serve for the ensuing year.—To the board it shall belong to receive and decide upon all the doings of the executive committee, to receive and dispose of their annual report, and present a statement of their proceedings to the General Assembly. It shall be the duty of the board of directors to meet for the transaction of business as often as may be expe-

dient; due notice of every special meeting being seasonably given to every member of the board. It is recommended to the board to hold in different parts of the church, at least one public meeting annually, to promote and diffuse a livelier interest in the foreign missionary cause.

4. To the executive committee, consisting of not more than seven members, besides the corresponding secretary, and treasurer, shall belong the duty of appointing all missionaries and all missionary agents, except those otherwise provided for; of designating their fields of labor; receiving the reports of the corresponding secretary; and giving him needful directions in reference to all matters of business and correspondence intrusted to him; and to authorize all appropriations and expenditures of money; and to take the particular direction and management of foreign missionary work, subject to the revision of the board of directors. The executive committee shall meet at least once a month, and oftener if necessary; of whom, three members meeting at the time and place of adjournment or special call, shall constitute a quorum. The committee shall have power to fill their own vacancies, if any occur during a recess of the board.

5. All property, houses, lands, tenements, and permanent funds belonging to the Board of Foreign Missions, to be constituted by this agreement, shall be taken in the name of the trustees of the General Assembly, and held in trust by them for the use and benefit of the Board of Foreign Missions for the time being.

5. The seat of the operations of the Board shall be designated by the General Assembly.

CORNELIUS C. CUYLER,
Ch'n. of the Com. of the Gen. Assembly.

After considerable discussion and prayer, these terms were excepted by a unanimous vote of the Synod. Of course the General Assembly will proceed to appoint its Board of Foreign Missions, to proceed according to the agreement in the work of preaching the gospel to the heathen.

At the meeting of the Synod of Philadelphia, at York, Pa., Oct. 28, the Presbyterian informs us that the Committee on the subject of Foreign Missions reported, and their report was accepted, adopted, and is as follows, viz:

Resolved, 1. That in the opinion of this Synod the General Assembly of the Presbyterian church, is bound by every consideration in faithfulness to our divine Master and fidelity to our ruined world, to embark fully and immediately in the great cause of Foreign Missions.

2. That the organization by that body of a permanent board and the appointment of suitable persons for this work, should be undertaken without delay.

3. That the principal seat of the operations of such an organization ought to be in one of the large Atlantic cities—the Synod would suggest the city of New-York.

4. That the American Board of Commissioners for Foreign Missions ought to be requested to transfer to the Board of our Assembly, when fully organized, all those stations in foreign lands, at which the majority of ordained persons belong to the Presbyterian church.

5. That members of the Presbyterian church, who are now in the foreign field, or who may hereafter go into it, ought in the opinion of this Synod, unless special and extraordinary reasons indicate a different course, to maintain a direct missionary relation to the Board of their own church when organized, and they are affectionately exhorted to the serious consideration of this question.

6. That if the General Assembly should not, at its next meeting, organize this great interest upon the general principles now exhibited, this Synod will itself, at

its next meeting, in dependence on God, fully enter upon the glorious work.

Resolved, That the Stated Clerk be directed to lay a copy of the above report before the next General Assembly.

Miscellaneous.

MORAL IMPORTANCE OF THE QUESTION OF SLAVERY.

The following remarks are from the Preface to Rev. Dr. Channing's late treatise on Slavery.

Of late our country has been convulsed by the question of slavery; and the people, in proportion as they have felt vehemently, have thought superficially, or hardly thought at all; and we see the results in a singular want of well defined principles, in a strange vagueness and inconsistency of opinion, and in the proneness to excess which belongs to unsettled minds. The multitude have been called, now to contemplate the horrors of slavery, and now to shudder at the ruin and blood-shed which must follow emancipation. The word Massacre has resounded through the land, striking terror into strong as well as tender hearts, and awakening indignation against whatever may seem to threaten such a consummation. The consequence is, that not a few dread all discussion of the subject, and if not reconciled to the continuance of slavery, at least believe that they have no duty to perform, no testimony to bear, no influence to exert, no sentiments to cherish and spread, in relation to this evil. What is still worse, opinions either favoring or extenuating it are heard with little or no disapprobation. Concessions are made to it which would once have shocked the community; whilst to assail it is pronounced unwise and perilous. No stronger reason for a calm exposition of its true character can be given, than this very state of the public mind. A community can suffer no greater calamity than the loss of its principles. Lefty and pure sentiment is the life and hope of a people. There was never such an obligation to discuss slavery as at this moment, when recent events have done much to unsettle and obscure men's minds in regard to it. This result is to be ascribed in part to the injudicious vehemence of those who have taken into their hands the care of the slave. Such ought to remember that to espouse a good cause is not enough. We must maintain it in a spirit answering to its dignity. Let no man touch the great interests of humanity, who does not strive to sanctify himself for the work by cleansing his heart of all wrath and uncharitableness, who cannot hope that he is in a measure baptized unto the spirit of universal love. Even sympathy with the injured and oppressed may do harm, by being partial, exclusive, and bitterly indignant. How far the declension of the spirit of freedom is to be ascribed to the cause now suggested, I do not say. The effect is plain, and whoever sees and laments the evil should strive to arrest it.

Slavery ought to be discussed. We ought to think, feel, speak, and write about it. But whatever we do in regard to it should be done with a deep feeling of responsibility, and so done as not to put in jeopardy the peace of the slave-holding States. On this point public opinion has not been and cannot be too strongly pronounced. Slavery, indeed from its very

nature, must be a ground of alarm wherever it exists. Slavery and security can by no device be joined together. But we may not, must not, by rashness and passion increase the peril. To instigate the slave to insurrection is a crime for which no rebuke and no punishment can be too severe. This would be to involve slave and master in common ruin. It is not enough to say, that the Constitution is violated by any action endangering the slave-holding portion of our country. A higher law than the Constitution forbids this unholy interference. Were our national union dissolved, we ought to reprobate, as sternly as we now do, the slightest manifestation of a disposition to stir up a servile war. Still more, were the free and the slave-holding States not only separated, but engaged in the fiercest hostilities, the former would deserve the abhorrence of the world, and the indignation of Heaven, were they to resort to insurrection and massacre as means of victory. Better were it for us to bare our own breasts to the knife of the slave, than to arm him with it against his master.

It is not by personal, direct action on the mind of the slave that we can do him good. Our concern is with the free. With the free we are to plead his cause. And this is peculiarly our duty, because we have bound ourselves to resist his efforts for his own emancipation. We suffer him to do nothing for himself. The more, then, should be done for him. Our physical power is pledged against him in case of revolt. Then our moral power should be exerted for his relief. His weakness, which we increase, gives him a claim to the only aid we can afford, to our moral sympathy, to the free and faithful exposition of his wrongs. As men, as Christians, as citizens, we have duties to the slave, as well as to every other member of the community. On this point we have no liberty. The Eternal Law binds us to take the side of the injured; and this law is peculiarly obligatory, when we forbid him to lift an arm in his own defence.

Let it not be said we can do nothing for the slave. We can do much. We have a power mightier than armies, the power of truth, of principle, of virtue, of right, of religion, of love. We have a power, which is growing with every advance of civilization, before which the slave-trade has fallen, which is mitigating the sternest despotisms, which is spreading education through all ranks of society, which is bearing Christianity to the ends of the earth, which carries in itself the pledge of destruction to every institution which debases humanity. Who can measure the power of Christian philanthropy, of enlightened goodness, pouring itself forth in prayers and persuasions, from the press and pulpit, from the lips and hearts of devoted men, and more and more binding together the wise and good in the cause of their race? All other powers may fail. This must triumph. It is leagued with God's omnipotence. It is God himself acting in the hearts of his children. It has an ally in every conscience, in every human breast, in the wrong doer himself. This spirit has but begun its work on earth. It is breathing itself more and more through literature, education, institutions and opinion. Slavery cannot stand before it. Great moral principles, pure and generous sentiments, cannot be confined to this or that spot. They cannot be shut out by territorial lines,

or local legislation. They are divine inspirations, and partake of the omnipresence of their author. The deliberate, solemn conviction of good men through the world, that slavery is a grievous wrong to human nature, will make itself felt. To increase this moral power is every man's duty. To embody and express this great truth is in every man's power; and thus every man can do something to break the chain of the slave.

There are not a few persons, who, from vulgar modes of thinking, cannot be interested in this subject. Because the slave is a degraded being, they think slavery a low topic, and wonder how it can excite the attention and sympathy of those who can discuss or feel for any thing else. Now the truth is, that slavery, regarded only in a philosophical light, is a theme worthy of the highest minds. It involves the gravest questions about human nature and society. It carries us into the problems which have exercised for ages the highest understandings. It calls us to inquire into the foundation, nature, and extent of human rights, into the distinction between a person and a thing, into the true relations of man and man, into the obligations of the community to each of its members, into the ground and laws of property, and above all, into the true dignity and indestructible claims of a moral being. I venture to say, there is no subject, now agitated by the community, which can compare in philosophical dignity with slavery; and yet to multitudes the question falls under the same contempt with the slave himself. To many, a writer seems to lower himself who touches it. The falsely refined, who want intellectual force to grasp it, pronounce it unworthy of their notice.

But this subject has more than philosophical dignity. It has an important bearing on character.—Our interest in it is one test by which our comprehension of the distinctive spirit of Christianity must be judged. Christianity is the manifestation and inculcation of Universal Love. The great teaching of Christianity is, that we must recognise and respect human nature in all its forms, in the poorest, most ignorant, most fallen. We must look beneath "the flesh," to "the spirit." The Spiritual principle in man is what entitles him to our brotherly regard. To be just to this is the great injunction of our religion. To overlook this, on account of condition or color, is to violate the great Christian law. We have reason to think that it is one design of God, in appointing the vast diversities of human condition, to put to the test and to bring out most distinctly the principle of love. It is wisely ordered, that human nature is not set before us in a few forms of beauty, magnificence, and outward glory. To be dazzled and attracted by these would be no sign of reverence for what is interior and spiritual in human nature.—To lead us to discern and love this, we are brought into connexion with fellow creatures, whose outward circumstances are repulsive. To recognise our own spiritual nature and God's image in these humble forms, to recognise as brethren those who want all outward distinctions, is the chief way in which we are to manifest the spirit of Him, who came to raise the fallen and to save the lost. We see, then, the moral importance of the question of slavery; according to our decision of it, we determine our comprehension of the Christian law.—

He who cannot see a brother, a child of God, a man possessing all the rights of humanity under a skin darker than his own, wants the vision of a Christian. He worships the Outward. The Spirit is not yet revealed to him. To look unmoved on the degradation and wrongs of a fellow-creature, because burned by a fiercer sun, proved us strangers to justice and love, in those universal forms which characterize Christianity. The greatest of all distinctions, the only enduring one, is moral goodness, virtue, religion. Outward distinctions cannot add to the dignity of this. The wealth of worlds is "not sufficient for a burnt offering" on its altar. A being capable of this is invested by God with solemn claims on his fellow-creatures. To exclude millions of such beings from our sympathy, because of outward disadvantages, proves, that, in whatever else we surpass them, we are not their superiors in Christian virtue.

The spirit of Christianity, I have said, is distinguished by Universality. It is universal justice. It respects all the rights of all beings. It suffers no being, however obscure, to be wronged, without condemning the wrong doer. Impartial, uncompromising, fearless, it screens no favorites, is dazzled by no power, spreads its shield over the weakest, summons the mightiest to its bar, and speaks to the conscience in tones, under which the mightiest have quailed. It is also universal love, comprehending those that are near and those that are far off, the high and the low, the rich and poor, descending to the fallen, and especially binding itself to those in whom human nature is trampled under foot. Such is the spirit of Christianity; and nothing but the illumination of this spirit can prepare us to pass judgment on slavery.

A SABBATH AT SEA.

The little audience of twenty-five were collected together under the shade of the mainsail. The preacher was discoursing on repentance. He spoke of the prodigal. I saw the sailors with every eye fixed upon him. But one more particularly was a weather-beaten son of the ocean. He had been deep in crime. But at last his sins had overtaken their victim, and were testifying against him by an afflictive illness. O! bring a sailor to think of eternity, and he will feel. He drank in every word.—But when the preacher came to describe the prodigal, his countenance said, "Yes, I am he." Grief was depicted upon it. The tears flowed. "But what will my brother seamen think of me?" Then his face assumed a brighter hue, and he seemed to say,—"Go thy way for this time." Some of the officers appeared to see their duty under the preacher's mirror, but they would write and turn away, as if to beg no more disclosures. O! the fear of man. O! the love of this world! When will ye cease your hold! My Sabbath was far better than one ever enjoyed while sitting under the droppings of a Christian sanctuary—a wide waste of waters around me, I felt myself to be in the hollow of His hands, of whom it is said, "the sea is his, for he made it."—With a blue sky above me, and the sun shining in his strength, the silver moon, not far distant, which, on Sabbath eve, led on her train of splendor, I could say, "My Father made them all." Thus in no

place could I look, 'where not eternal goodness shone around,' and I was happy. If I opened my Bible, treasures of unfading worth were before me. If I sought my closet, I found in "the secret place of the Most High," the portal, as it were, to the temple where is kept eternal Sabbath.

Sailor's Magazine.

RELIGIOUS INTELLIGENCER.

NEW-HAVEN, DECEMBER 26, 1835.

TRANSFER.

After the present number, the editorial department of the Religious Intelligencer will be in other hands. An individual not heretofore concerned will hereafter be responsible for the character of the paper.

CHRISTMAS.

The question is often put to Presbyterians and Congregationalists. Why do you not keep Christmas? What festival should Christians observe if not the festival of the nativity of Jesus Christ? The question is easily answered.

1. No such festival is appointed in the Scriptures, nor is there in the New Testament any intimation or allusion implying the existence of such a practice.—Had it seemed good to Christ, or to his Apostles that such a festival should be observed, we cannot doubt that something to that effect would have been set down in the Scriptures. But the only birth-day celebration mentioned in the New Testament is that of Herod the tetrarch, the festivities of which were concluded with the martyrdom of John the Baptist. Matt. xiv; 1—12.

2. The day of Christ's nativity is entirely unknown. The Episcopal church in her prayer book intimates that Christ was born on the 25th of December, and gives solemn thanks that God has given his Son "as at this time to be born of a pure virgin;" but she knows no more about it than other people. The Roman Catholics and all those in Western Europe who make any account of Christmas, fix it upon the same day. But the Eastern Churches, viz. the Greek Church, and all in their communion, for a long time held their feast of Christ's nativity on the 6th of January. Any other day in the year is as likely to be the true anniversary as either of these. Now to us it seems that if the All-wise Spirit by whose inspiration Apostles and Evangelists were moved to write, had designed to take away all occasion and pretense for such a festival, the New Testament would have been as it now is, perfectly silent respecting the day of the year on which Christ was born.

3. There is no intimation in Church history that Christmas was observed as a Christian festival, earlier than the fourth century. Clemons Alexandrinus, at the close of the second century, expressly acknowledges that there were many conjectures in his time as to the day of Christ's nativity, and seems to imply that one conjecture is as good as another.

4. The observance of the 25th of December in honor of the birth of Christ, originated in an attempt to baptize a heathen festival. The Roman festival of

the *Saturnalia*, extended from the 17th of December to the 24th. On the 25th was observed the festival of the birth of the Sun, [*natalitia solis*.] fixed at that time because then the days begin to lengthen as the sun returns from the southern tropic. A similar festival is said to have been kept on the same anniversary, by the Gothic nations of the more northern parts of Europe. It was natural that the Christians of the Roman Empire, in the fourth century, when their heathen neighbors were celebrating the birth of the Sun, should attempt to celebrate the birth of him whom they adored as the Sun of righteousness. It was not strange that they attempted to draw off the people from the heathen temples to their churches, by getting up an attractive exhibition, and thus to baptize the festival, and introduce it into the Christian calendar. Some sects understand how to manage such matters in these days.

5. This baptism did not prove to be regeneration. Notwithstanding the attempted christening, the heathen festival with a christian name was half heathen still. The mummeries, the illuminations, the boisterous hilarity, the carousing and frolicking of the *Saturnalia*, were transferred to the Christmas holidays. And it deserves a serious consideration whether the Christmas festival, as it is actually observed throughout popish and protestant Christendom, and as it is most likely to be observed while it shall be observed at all, is not on the whole a demoralizing institution. Devout individuals may observe it in the spirit of devotion;—but what is its effect on the multitude, to whom it is nothing but a time of most unmeaning merriment?

LITERARY AND THEOLOGICAL REVIEW.

The December number of this quarterly has made its appearance. We notice it for one reason only. The Literary and Theological Review was commenced on the plan of giving the names of the writers, and it was alleged as a great vice in the periodical literature of the age, that it gives opportunity to anonymous writers to utter their opinions, and to indulge their feelings, in a style which they would not dare to use if acting on their own responsibility. Pursuing this principle, the Literary and Theological Review, instead of being a review, with a character, a responsibility, and an influence of its own, has been a quarterly collection of pamphlets by different writers each of whom speaks for himself and for nobody else. But when at last it seems expedient to make a direct attack upon Mr. Finney, the evils and perils of anonymous reviewing are forgotten, and the article on Mr. Finney's Lectures comes forth in the name of nobody. As for the merits of the article, we say nothing.

From the New York Observer.

INTERCHANGE OF DELEGATES WITH ENGLAND.

New York, Dec. 6, 1835.

Messrs Editors—You will do me the favor to communicate to the churches the arrangement made by the Congregational Union of England and Wales at their last annual meeting, in relation to the frequency of interchanging delegates between that body and the General Assembly of the Presbyterian Church.

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After considerable discussion on the subject, it was unanimously agreed that the delegation from the General Assembly to the meeting in London in May 1835, should be reciprocated by a visit of the brethren from England to this country in May 1838; and that the delegation of the brethren from England to this country, in May 1838, should be reciprocated by a delegation from the General Assembly in May 1841; so that the entire arrangement may be completed once in six years. It was strongly impressed on the minds of Rev. Drs. Codman, Humphrey, and myself, that a more frequent interchange was not called for, nor justified, and would certainly not be expected by the British churches.

Yours respectfully.

GARDNER SPRING.

From the New York Observer.

MR. HUNT'S REPLY TO DR. MILLER.

Rev. and dear brother—I thank you for the decided testimony you bear against the use of intoxicating drinks. I would have been pleased if all personal allusions to myself had been privately addressed to me. Intermingling personalities with grave questions of duty, is calculated to do but little good. And I am sure that it would be much more pleasant to me to spend the whole time that I can spare, in replying to your objections, instead of consuming any part of it in a defence which your charges make necessary.

I never did say that one of the best ways, &c. was "to denounce all who will not come up to this mark, as enemies to the cause." I appeal to the thousands who have heard me deliver my whole course of lectures, whether I have not invariably spoken highly of the old pledge, and of those who sustain it; and always circulated it, wherever I have endeavored to obtain signatures to the new. It is true that I always speak of the new pledge as the best remedy; and advise all to abstain from all intoxicating drinks, and to pledge themselves to the work. But I always solicit the co-operation of those who are not prepared to come up to this mark. I do not recollect an instance in which I have acted differently. I have never been willing that the old pledge should be discarded; nor that those should be denounced as enemies who could not sign, what you are pleased to call "the ultra pledge," but what I call the *ne plus ultra*, the very perfection of temperance principles: total abstinence from the use, as a beverage, of all that can intoxicate. My most intimate friends never heard me do it.

I have never designedly "held up to public scorn and reprobation those ministers and others who cannot go with me in my whole course." I was much astonished at hearing at your Synod such an allusion made. You know that I had no opportunity of saying any thing as it ought to have been said, at that time. I privately explained the origin of the report to the satisfaction of those who heard me. It was this: In exhorting my hearers, the evening before, to abstain from all appearance of evil, I remarked that ladies and ministers, and their friends, would feel insulted if I were to circulate a report that they habitually drank intoxicating drinks; but that they would not feel aggrieved if it were reported that they habitually drank cold water. I then mentioned that

I had heard a report that several ministers, recently, had been seen to drink three and four glasses of wine at a sitting, and added: They had better take care, for if I catch them at it, I will tell upon them. The only three ministers that I knew were present, used no intoxicating drinks. One other minister present, after the address, came forward confessing that he had drunk a glass of wine that morning at a wedding, but was determined to do so no more, and signed the *ne plus ultra*. The remark about telling upon those who drank was so playfully made that I did not believe it possible that any one could have construed it either into a threat or a denunciation. But it seems that some did so construe it. Nothing was farther from my intention. However, I do not approve of denunciations. In looking over the remarks made on my addresses, I find that I have credit for pursuing a different course. I am sure I desire to do so. I know that I grow very warm in pleading for the one hundred thousand wretched families and the five hundred thousand lost drunkards in our land. I may not always seek out the softest name that may be applied to a hard thing. But I regret if, in any one instance, I have ever wounded the feelings of any one, and hope I shall always be ready to make confession and reparation. I know that I will be grateful to any brother who will point out my faults to me, even though he forget that the proper way of doing it is in private, between ourselves. But while I make this acknowledgement, and promise for the future to endeavor to be more watchful and guarded, I still contend that it is not orthodox for a bishop to be given to (the use or the defence of) wine, as a beverage. I will close this part of my subject by relating the following occurrence. Returning, a few evenings ago, from a temperance lecture, I saw a fire at a distance from me. While I was standing idly gazing at it, a fire company came near running over me. I would not have blamed them if they had; for they did not mean to injure me. They were so intently pressing on to extinguish the flames that they had no time to be thinking of idlers in the streets. Had I been moving with them to their work there would not have been much danger of being overrun.

I proceed now to notice your objections to sign and to urge the *ne plus ultra* pledge. 1. and 3. "I am not persuaded that drinking wine is, in all cases, and *per se*, criminal. If so, I should feel bound to banish the use of wine from the Lord's table. Now, this appears to me, an unscriptural and mischievous result." I cordially agree with you in this opinion. But does the temperance pledge, the *ne plus ultra*, advance any such doctrine, or require any such belief? I have never seen, signed, nor advocated any such pledge, and never will. Nor have I ever taught any such doctrine. If I were in Timothy's situation, I should certainly feel it to be a duty to drink a little wine; provided, I had confidence in the physician who advised it. But I do think I should lose all faith in the prescription, if I had to take it "daily for fifteen or sixteen years," without any benefit. I should do as you have done; abandon it as a remedy very good for Timothy, but not suited to me. Or I might come to the conclusion that I had got hold of a very different wine from that which Paul recommended. Physicians all know that while one kind of wine may be used, another kind would be exceeding-

ly deleterious. And the most learned and pious Biblical scholars seem at such variance as to the kind of wine that is given as a blessing, that I would recommend to all patients to be very cautious how they take the dose, while Doctors disagree. A compromise prescription is always a diploma of ignorance. My own opinion is, that only the light, sour, un-intoxicating wines, such as were in common use among laboring classes, of which a man can hardly drink enough to make him drunk, were considered blessings. I do not come at this conclusion, from the criticisms of G. D. and others. I do think the advocates for a distinction founded in the different Hebrew words for wine, have received the worse of the battle. But common sense, observation, and the manners and customs of nations induce me to believe that there was, and is a difference in wines. And that it is not the same kinds of wine that are called blessings and curses. I am told that the French and Italians, and all other inhabitants of wine growing countries, so far as the poorer laboring classes are concerned, are remarkably sober and orderly. Yet they drink a great deal of wine. Of what kind? Of the strong, heady, excellent, pure, certified wines of this country? By no means—offer them a glass of Madeira, or such like wines. And they push the bottle away, shrug up their shoulders, and declare they cannot drink it. They speak of the wines which are generally used in this country, in perfect disgust. Now, if sober wine drinkers do not consider these wines a blessing, if they turn from this with disgust, where is the great sin in our believing that Christ did not make such wines, did not authorize their use; and that God did not call them blessings! I must be permitted to say, that there has been a great deal more made of this question, on both sides, than it deserves. For myself, I unite with you in deprecating every and any attempt to exclude wine from the Lord's table. I have ever been opposed to it. I would not administer the ordinance, if I could not obtain wine, the fruit of the vine, any more than I would administer the other ordinance, if I could not get water. My invariable language both in private and in public has been: I would just as soon substitute brandy, or beer for water, in baptism, as I would substitute brandy, acetate of lead, and logwood, or any thing else, deleterious or not, instead of wine, the fruit of the vine, at the Eucharist. We have no right to change the divinely appointed elements, nor can we say why they were selected. The whole scripture, given by inspiration, is to be received and obeyed, not according to human whims, or philosophy, but according to its plain, common sense meaning. Why water and wine were selected, is not for us to know. But being selected by infinite wisdom, we have no right to change them.

In perfect accordance with these opinions and as their necessary result, knowing the vile adulteration and impositions practised on the public, by wicked and ignorant men, in articles which they call wine, but which never were near a vine, I do believe and teach, that it is the duty of the proper officers to procure the best wine, the fruit of the vine, which the nature of the case admits. This being done, I should trouble neither my conscience nor my chemist, to ascertain the degree of fermentation it had undergone. While I regret that a few excellent men

have differed with me on this subject, I do rejoice to know that the Temperance Society never has made the attempt to exclude wine, the fruit of the grape, from the Lord's table. Now my dear brother, where do we differ? I do not believe that the use of wine is in all cases, and per se criminal—nor have I called upon you and others to sign any such pledge. And so far as your objections touch the subject to which your attention was called, the use of intoxicating drinks as a beverage, I cannot see their bearing. You acknowledge that your personal habits are with me. But that "you cannot join with me in denouncing, &c." I did not call upon you to join me in denouncing, but to leave your testimony on record against the use of intoxicating drinks. "You cannot countenance the attempt to banish wine from the Lord's table." You were not called upon to do this, nor to support those who wished to do it: But, to do what you have done, and no doubt will continue to do, to add your example to the sound and wholesome truth you insist upon "in all of your temperance sermons and addresses, that all men would be better without the habitual use of intoxicating drinks."

We may differ in one thing. I have been in the habit of regarding a violation of the christian doctrine, or law of expediency as criminal. And I believe that when things lawful become inexpedient, then it is criminal to use them. In this sense I voted that the use and traffic of ardent spirit were immoral. In this sense I believe that the use and traffic of all intoxicating drinks are criminal. It is on the same ground that I condemn dancing, card-playing, and many other fashionable amusements. Not that I believe them to be mala per se, but because they are unfavorable to religious influence, and inconsistent with Christian profession. I believe that pious, and worthy, and honorable persons differ with me on these subjects. Yet I do not hesitate to abide by my decision. Much of the legislation of the world, and the decisions of churches, can be sustained only on this principle. Is it criminal to marry one's own sister? We treat those who do this as guilty of the worst of immoralities. Yet, by divine arrangement, Adam's sons and daughters were compelled to intermarry. The same circumstances would make the same thing proper. But as things are, we look upon it as most criminal. We do not believe that it is *malum per se*, for a minister to be a Presbyterian, Episcopalian, Methodist, Baptist, &c. All such are received and treated as Christians; sit down with us at communion, and preach in our pulpits. But let one of these ministers refuse to spell some sentences as his brethren of the same denomination spell them; and however much he may profess to agree with them in what the sentence means, Judas Iscariot or Simon Magus would not more certainly be suspended and treated as criminal. Indeed if we are compelled to regard as innocent, and treat as pure all things that are not criminal per se, without regard to the circumstances of the case, there would soon be an end of all government. Paul knew and was persuaded that there was nothing unclean in itself. Yet with the Scriptures in his hands, and with the Holy Spirit in his heart, he gave this rule: It is good neither to eat flesh nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or made weak. He would not, though he had a right to do it, eat any

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flesh while the earth stood, if it destroyed him for whom Christ died. Would Paul have been criminal if he had, under those circumstances, used his liberty? I believe that he would have been. Could you, believing as you do, that "the use of intoxicating drinks is inexpedient and insalubrious; that it prevents proper habits in your own family; keeps you from bearing a proper testimony before your friends and company; that ninety-nine out of an hundred are injured by them; and that it is earnestly to be desired that they were banished from the community," use them, or defend their use, without criminality? I know you do not think you could. Now with my Bible in my hand, I use wine as a medicine, and at the communion; and still unite with you in persuading all men "both old and young," that the use of intoxicating drinks as a beverage, is not a blessing, but an injury and a curse. The degree of criminality depends on the circumstances and light connected with the subject. If the truth can make it appear that a thing is expedient, then the injury resulting from its use, after the mind is enlightened, must determine the proportion of guilt. Now with this view, I do not hesitate to say, that if knowing the injury resulting to the world from intoxicating drinks, I preferred the gain of the traffic, and the pleasure of the excitement, to the salvation of the drunkard, and the prevention of this evil, I would be criminal, and guilty of very gross immorality, though per se, the thing be lawful. I do not see wherein the Bible forbids my uniting with Paul and Dr. Miller in bearing testimony on this subject, and signing with my hand a pledge that I will continue to do it. If the ne plus ultra pledge required me to adopt all the views and motives of its various advocates, it would be another matter. But it does no such thing. All that it requires, is that we agree to discountenance the use of intoxicating drinks as a beverage in all suitable ways. The reasons, the motives, may be whatever one chooses. We have nothing to do with them. You do not believe that the Bible forbids the disuse of intoxicating drinks as a beverage. You preach this doctrine, you practise it; and you preach it as the truth! Does the Bible forbid you doing so, because it permits them to be used as a medicine, and at the communion? Is it a necessary consequence, that in signing the ne plus ultra, you "countenance doctrines and favor results that are unscriptural?" Yet may you preach and practice the same, believe it to be your duty to abstain, and to induce others to do likewise, and find no Bible in your way? Nay, that you can publish your sentiments in the papers, in which you advocate and occupy the very ground of the ne plus ultra, yet with the Bible in your hand, believe that you are not countenancing these sentiments? I believe that we are sometimes called upon to give up our rights, and to forego our liberty, and to deny ourselves for the good of others. And when this is the case, we are criminal if we refuse to do it. I have never viewed the use of intoxicating drinks in any other light than as they are connected with their consequences. And all of this reasoning about malum per se never yet has enabled me to see that there was any bonum in it. I can see from the effects of intoxicating drinks, that they are evil. And this satisfies me that they ought to be discontinued. I know of no good they do as a beverage, and will not call them blessings.

2. You next object: "Because the new pledge is calculated to hinder the progress of the temperance cause; to confuse and divide its friends; to banish many of them from the temperance ranks altogether; to weaken the hands of the advocates of this good cause; and to excite fear in many sober and ingenuous minds, that in joining the temperance band they will be in danger of being urged on to extravagant and untenable positions not yet avowed or foreseen. I know this to have been the effect in regard to a large number of highly respectable and worthy persons, whose co-operation in this great cause I have regretted to lose."

My experience in this matter is different. From the reports of every temperance convention held during the past summer, and those of many religious associations, and of all the agents constantly engaged in the cause, and from observations made during a tour through the States of New York, Massachusetts, Connecticut, and parts of New Jersey, I feel fully warranted in stating, that the large body of the most zealous and devoted friends of temperance, as well as the public, demand the ne plus ultra. I put the vote to more than 50 congregations during my tour, and in no one instance could one hundred be found—and the audiences averaged over six hundred—who did not acknowledge that total abstinence from all intoxicating drinks was the true doctrine. And wherever pledges were taken, there always was an overwhelming majority of new signatures to the ne plus ultra. With the exception of a very few places, no lecturer could hope for an audience, if it were known that he advocated the use of wine, or any other intoxicating drink.

I do not believe that beer and ale has an advocate in the land who will venture to its public defence. I have met with none. The fact is, that the public were so far convinced of the propriety and necessity of the new pledge, that it was hopeless to proceed without it. It is true, that many excellent men entertained fears, from some sentiments advanced by a few friends of the cause, that there was a design to banish wine from the communion; and while under this impression, did hesitate as to the duty of going forward with the enterprise. But now, satisfied that the larger part and almost the whole of their friends are against such a step, and that there is power to prevent it, even if it were attempted, they are working with renewed hope and vigor.

It is also true, that some few have looked upon the giving up of wine as a hard saying, and walk no more with us. But where one has done this, ten, equally devoted and valuable, who never before could be induced to unite with us, supply their places. If we were to abandon the Ne plus Ultra, I am satisfied that we would lose, not only the benefit of past labor in enlightening the public mind, but also thousands, who, if they labor at all, must labor for what they believe to be truth. How came it, that "you were in advance of your companions in this cause?" Was it not through the influence of truth? Is it not this light and love of your own soul that induces you to preach and practice the doctrines of total abstinence? Will the truth divide us, and weaken our hands, and drive from us the friends of this noble cause? It did drive you away. It will not drive others. For why should men, who love the truth, for

sake us, for inviting men to obey it? What! bear with a man for preaching and practicing the truth, and become disgusted with him, for requesting others to follow his example!

As to "those sober and ingenuous minds who fear being urged on to extravagant and untenable positions not yet *avowed* nor foreseen," it will be time enough for them to feel, when none but the ignorant and dishonest manage this cause. Until then they should not complain of "denunciations" while they are capable of insinuating such charges of meanness and folly against men as sober and ingenuous as themselves. I do not understand you as making the charge on your own behalf. I know you would not be guilty of so weak a thing.

As to *unseen* positions, we are not answerable for them. A little boy once hurt himself. His father to comfort him, said, "Do not cry, my son, you will be well to-morrow." "Well, father, I will not cry to-morrow." I acknowledge that there may be some unforeseen consequences. You little expected when you gave up your daily medicine, that it would have made you almost an anti-water man. By the same process, others have turned against "always excepting tea and coffee." Others have gone against all but brown bread. Others against flesh, tobacco, &c. Now I hold, that if men are convinced that these things injure them, they ought to give them up. And if they have an immoral tendency, and lead to crime and wretchedness, they ought to persuade others to do it. Whether they do, or not, must be settled by reason and argument. All institutions are liable to be abused. The only way to save them, is, for a good man to take a deep and lively interest in them; to guide them in wisdom, nurture them in love, and defend them with truth. Let all good men come up to the *Ne plus Ultra*, and the consequences will be delightful. Let them leave the management of this or any other institution to the weak and the ignorant, and a prophet of Baal, could, in truth, prophesy evil concerning it. You seem willing to unite "in making a united, unceasing, vigorous war against 'ardent spirits;' and while we are doing this, to prepare the way, &c. finally to banish the habitual use of all intoxicating drinks." This is what we are doing, and hope to do unceasingly; but believing that the whole truth will aid in this mighty undertaking, we are unwilling to lose the advantage of the most important part of its light and love, viz: That total abstinence is the only safe, consistent, infallible remedy to reform, or to prevent, the evils resulting from intoxicating liquors. I believe as much "light and love" is needed for the users of ardent spirits, as for the users of wine. There are as respectable, and sober, and ingenuous drinkers of distilled liquors, as there are of fermented. These men are as much aggrieved by the old pledge, as any wine drinker can be by the *Ne plus Ultra*. I know many "highly respectable and worthy men" who are much opposed to the old pledge, and to the old measures, having precisely the same objections which you have to the new. They are men of high standing in the church. Bishop Hopkins makes opposition to the Temperance Society one of the twelve points of the primitive church. See his book. "I doubt not, my dear brother, that they are as conscientious as we are, in their convictions and preaching on this subject. We

cannot all be right. May he who is in error be forgiven and instructed."

If I have used too much freedom with one of your age and standing, you will bear in mind that indulged children will soon grow familiar; and lay the blame to the kindness and condescension you have manifested towards
Your younger brother,

TH. P. HUNT.

Rev. Dr. MILLER, Princeton, N. J.

From Lord Brougham's Discourse on Natural Theology.

PHENOMENA OF DREAMS.

The bodily functions are in part suspended during sleep, that is, all those which depend upon volition. The senses, however, retain a portion of their acuteness; and those of touch and hearing, especially may be affected without awakening the sleeper. The consequence of the cessation which takes place of all communication of ideas through the senses, is, that the action of the mind, and above all, of those powers connected with the imagination, becomes much more vigorous and uninterrupted. This is shown in two ways—first, by the celerity with which any impression upon the senses, strong enough to be felt without awakening, is caught up and made the ground work of a new train of ideas, the mind instantly accommodating itself to the suggestions of the impression, and making all its thoughts chime in with that; and secondly, by the prodigious long suggestion of images that pass through the mind, with perfect distinctness and liveliness in an instant of time.

The facts upon this subject are numerous, and of undeniable certainty, because of daily occurrence.—Every one knows the effect of a bottle of hot water applied during sleep to the soles of the feet; you instantly dream of walking over hot mould, or ashes or a stream of lava, or having your feet burnt by coming too near the fire. But the effect of falling asleep in a stream of cold air, as in an open carriage, varies this experiment in a very interesting, and indeed instructive manner. You will instantly dream that the wind begins to blow, of being upon some exposed point, and anxious for shelter, but unable to reach it; then you are on the deck of a ship, suffering from the gale—you run behind a sail for shelter, and the wind changes so that it still blows upon you—you are driven to the cabin, but the ladder is removed or the door locked. Presently you are on shore, in a house with all the windows open, endeavoring to shut them in vain; or, seeing a smith's forge, you are attracted by its fire, and suddenly a hundred bellows play upon it, and extinguish it in an instant, but fill the whole smithy with their blast, till you are as cold as on the road. If you from time to time awake, the moment you fall to sleep again, the same course of dreaming succeeds in the greatest variety of changes that can be rung on our own thoughts.

But the rapidity of these changes, and of the succession of ideas, cannot be ascertained by this experiment; it is most satisfactorily proved by another. Let any one who is extremely overpowered by drowsiness—as after sitting up all night and sleeping none the next day—lie down to dictate; he will find himself falling to sleep after uttering a few words, and he will be awakened by the person who writes repeat-

ing the whole; the sleeper believes children words—dream a life. again t and he he must ten seconds dictated five seconds; five seconds, the whole according to the falling dream, ous are

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ing the last words, to show that he has written the whole; not above five or six seconds may elapse, and the sleeper will find it at first quite impossible to believe that he has not been asleep for hours, and will chide his amanuensis for having fallen asleep over his words—so great apparently will be the length of the dream which he has dreamed, extending through half a life. This experiment is easily tried; again and again the sleeper will find his endless dream renewed; and he will always be able to tell in how short a time he must have performed it. For suppose eight or ten seconds required to write the four or five words dictated, sleep could hardly begin in less than four or five seconds after the effort of pronouncing the sentence; so that, at the utmost, not more than four or five seconds can have been spent in sleep. But, indeed, the greater probability is, that not above a single second can have been so passed; for a writer can easily finish two words in a second; and suppose he has to write four, and half the time is consumed in falling asleep, one second only is the duration of a dream, which yet seems to last for years, so numerous are the images that compose it.

From the Boston Recorder.

ONCE HE PRAYED!

He had long lived without prayer. It had been a matter of little consequence to him that the most weighty obligations bound him to commune with God—not that the known will of his Maker touched no point with greater frequency and earnestness than men's duty to pray. Still he offered no prayer. The closet was an unfrequented solitude. The family altar—there was no such altar.

But he began to pray. There had been such movements of a religious character around him and within him, that a length his own voice was heard in prayer. I need not say it was a blessed sound.—The saints heard it and were glad. The wicked heard and were filled with wonder and alarm. Once he prayed. Is that the record now? **ONCE!** Has he ceased to pray? We have looked for him, and waited for him at the place of social prayer; but he does not come. We inquired of his family and were answered, "*once he prayed.*"

Then he has done praying! Had we heard that he had done breathing we should say, "*He is dead.*" But he has done praying. Then he is dead. But he mingles with men—but still he is dead. When a man stops praying he dies. When he bade farewell to prayer, he drew the last breath of spiritual existence.

He has done praying. Mournful thought! Had he ceased to breathe there would have been sadness. And ought there to be no sorrow that he has ceased to pray? Would you have mourned over his dead body and not over the death of prayer—the end of religious character and hope. Would it have pierced your heart to have heard his farewell to his family as his dissolution came? And is it not sad to hear his farewell to prayer?

He has done with prayer. Then the silver cord is broke that bound him to the eternal throne. He has done with God and Christ, and hope and heaven.—He looks upward no more.

Why has he restrained prayer? With a bleeding

heart I asked him, Has God's requirement lost its authority? Has he

—“no sins to wash away,
No tear to wipe, no good to crave,
No fear to quell, no soul to save!”

Has God lost his worth, or Christ his loveliness? Has he gained all that can ever be gained by prayer? Has the man received its last blessing, and has an end thus come to its value? No. None of these were the reasons. He had none that he was not ashamed to mention.

Many months are gone. But he has not yet begun to pray. Mercies slow and judgments cross his path. But still no prayer. Time flies. Time ends! There is the awful judgment seat. Now he prays, but Oh, that bitter prayer!

The wicked saw his Majesty severe,
And those who pierced Him saw his face with clouds
Of glory circled round, celestial bright,
And to the rocks and mountains called, in vain
To hide them from the fierceness of his wrath!

FELLOWSHIP OF GOD'S PEOPLE IN EVIL TIMES.

Malachi iii. 16, 17.—*Then they that feared the Lord spoke often one to another; and the Lord hearkened, and heard it, and a book of remembrance was written before Him for them that feared the Lord, and that thought upon His name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels, and I will spare them as a man spareth his own son that serveth him.*

We often hear people complain of the times, and of the low state of religion; but good men will be good men in the worst of times, and that which others make an excuse will to them furnish a motive to speak often one to another. In the Jewish worship, all who were of Abraham's seed mingled together; yet even then the godly found one another out; “I am a companion of all those that fear God.”

The prophet Malachi lived some time after Nehemiah, when the Jews were become very degenerate. There was a great degeneracy among the priests—sordid despisers of religion. The consequence was, as might be expected, they were despised by the people. Great degeneracy among the common people—profane towards God, and treacherous towards one another—frequent divorces for trivial causes, yet full of excuses. Even the professed worshipers of God had a great deal of hypocrisy. All these things put together proved a stumbling-block to people in general. Wicked men were reckoned happy and promoted, and Providence seemed to favor them, hence infidelity and atheism abounded: yet even “Then they that feared the Lord spoke often one to another.”

They are described as keeping up a close communion with one another.

The world was alive, and they were alive.—The seed of the serpent leagued, and the seed of the woman communed together. You may be sure their conversation was edifying, or it would not have been recorded. They might have occasion to reprove, to admonish, to counsel, to exhort, to encourage, to instruct. Such a state of things is necessary, especially in evil times.—The more wicked the world, the more need of Christian fellowship.

God's interest lay near their hearts, they grieved for its dishonor, and concerted plans for its promotion. If we love His name it will occupy our thoughts.

It seems they were retired from the notice of the multitude; perhaps like the disciples, for fear of the Jews. They might be apprehensive lest any should

hearken and hear them. One, however did so, and took down their conversation, though not literally, for God needs no book, but His own mind— This will be brought out at the judgment. Matt. 25. They that think of Him here will be remembered by Him there, and when they have forgotten it. "They shall be mine in that day." Which of these characters is ours?—Will our conversations bear writing in a book?

PUBLIC WORSHIP.

Were it not for public, private worship would soon be at an end. To this, under God, the church of Christ owes its being and its continuance. Where there is no public worship, there is no religion. It is by this, God is acknowledged; and as He is the universal being, and by His bounty and providence all live, consequently it is the duty of every intelligent creature publicly to acknowledge Him, and offer Him that worship which Himself has preserved in His word.

The wisest and the best of men have always felt it their duty and their interest to worship God in public. As there is nothing more necessary, so there is nothing more reasonable: he who acknowledges God in all his ways, may expect all his steps to be directed. The public worship of God is one grand line of distinction between the atheist and the believer. He who uses not public worship, has either no God, or has no right notion of His being; and such a person, according to the rabbins, is a bad neighbor; it is dangerous to live near him, for neither he nor his can be under the protection of God.

ASKING QUESTIONS.—It is sometimes said to be an easy thing to ask questions. Doubtless it is easy to ask questions so common-place that any body can answer them, or so far-fetched that nobody can answer them, and which are, therefore, "unprofitable and vain." But to ask questions on subjects which come with the range of common reading and observation, in such a way as to excite the mind to think, and at the same time to afford it a pleasurable exercise, by leading it to work out its own conclusions, and to come of its own accord, to the discovery of important truths, is a task which opens a field for constant study and undoubted improvement. It was by asking questions, that Socrates aroused a spirit of inquiry among the youth of Athens, imparted fresh vigor to their minds, and by exciting all to think for themselves, effectually subverted the sway of the sophists. It was, too, by asking questions, that our Lord confuted the proud teachers of Jerusalem, and convinced the people how vain were the pretensions of their guides, to the claim of superior wisdom. It was, indeed, by asking questions, that they sought "to entangle him in his talk;" but when he met them with the reply, "I also will ask you one question," he reduced them at once to the alternative of condemning themselves or of acknowledging his authority.

Hague's Guide to Conversation.

If men did but know themselves more, they would be more humble.

The following reasons were assigned by a reclaimed infidel for renouncing Deism and embracing Christianity.

1. That I never saw, heard, or read of any man, woman, or child that was reformed, either in whole or in part, by embracing the principles of Deism.

2. That I have known hundreds and heard of thousands, who have been reformed by embracing Christianity.

3. That I have known industrious and sober men, who by imbibing the principles of Deism, almost instantly became desperately wicked, and in many instances dangerous members of civil society.

4. That I have known some Deists, and many scoffers at religion, speedily and effectually turned from the most abandoned practices, by the preaching of the gospel, to a life of righteousness, which showed itself by sobriety, industry, charity, and universal philanthropy.

5. That I do not recollect ever hearing but one Deist profess really to believe in a future state of rewards and punishments.

6. That I never met with a man who professed to be a real Christian, but what built his principal hopes upon the reality of a future state.

7. That I cannot in all, the Deistical writings, find any law to prevent wickedness, and encourage virtue, with rewards and punishments annexed thereto.

8. That in Scripture all the crimes that men can possibly commit are, under the severest penalties, forbid, and every possible virtue, inculcated and encouraged, by promises of eternal and exceeding great rewards.

9. I have known some Deists, and have read of many, who, at the apparent hour of death, were seized with the most horrible despair, uttering the most bitter reflections against themselves for their total neglect of those duties commanded in the gospel. But who ever heard or read of a Christian at the hour of death, despairing of the mercy of God, because he had all his lifetime rejected Deism, and shunned the company of its professors? Or even when long, fierce diseases had shaken the nervous system, and raging fevers inflamed the blood, have they ever been so far deranged, as to wish they never had been born, for not rejecting the Bible as a wicked and mischievous imposition on the human race.

THE PIOUS SAILOR.

It was a lovely night. All on board could say from the very heart, "The heavens declare the glory of God, and the firmament sheweth his handy work." All sails were set, and we were moving swiftly, as in a thing of life, on our way to Boston. George was on duty at the bows. I felt deep interest in him. I had heard his voice in prayer, and seen a Bible in his hand. Indeed his whole manner was unlike that of any of his fellows on board the ship. As he was standing at his post on the watch, I went up to him rather abruptly, and said, "George, are you not a Christian?" His countenance brightened in the light of the moon, as he looked me in the face, and I saw at once that I had touched a subject near his heart. A pious soul loves to speak of the goodness of God. With much emotion he replied, "I trust that I am; I think I can testify to the goodness of God in the gift of his Son for my soul." There was so much humility in his manner, and such an evidence of grace in his soul in what he said, that I longed to know more of him. I asked him to tell me something of his history, when he gave me this narrative:

"I have always been a sailor. My father was a sailor before me. My mother was a pious woman, and whenever I went on shore to see her, she used to say a great many things to me about my soul. I paid no attention to them, but lived as though I had no soul. I was a fool, as I said in my heart, 'There is no God.' Boldly did I profane the name of Him who says, 'The Lord will not hold him guiltless that taketh his name in vain.' My frame trembles when I look back upon those days of sin and daring. It is a wonder that God did not cut me down in the midst of my course. Most richly did I deserve the

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lowest place in the world of the lost. In the midst of storms, at sea, when the thunders and lightnings were abroad—faint emblems of the wrath of God—and when far upon the mast, or out on the yards, in imminent peril of being plunged into the deep, I have called on God to curse my soul. Thus I went on from year to year, seeing the works of the Lord, and his wonders on the waters, and experiencing his goodness all the while, till the year I was eighteen. This year I shipped under a pious captain, which I had never done before. He was a good man, and did much for the good of his crew. He read the scriptures to us, and prayed with us. For a while I was unmoved. After some time, however, I began to tremble. The word of God convinced me of sin and of righteousness and of judgment to come. I saw my danger, and felt it too. My sins came up before me and appeared as mountains that must forever separate me from peace and happiness. I was a miserable man, and thought I must always be so. At last I opened my heart to the captain. He felt for me, and told me of the mercy of God in Christ Jesus. With tears in his eyes he directed me to behold the Lamb of God, which taketh away the sin of the world. My heart broke. Tears of penitence ran down my cheeks, my faith took hold on the Son of God, as he reached out his hand to help me.—With all my soul I yielded myself up to him. He poured the oil of joy and peace into my broken heart; and bound up my bleeding wounds. Yes, he spoke peace, perfect peace to my soul. I was born again. I felt that I was a new creature. With the cup of salvation in my hand, I called on the name of the Lord. My joy was full, and thus it has been from that time till now. O! that all would come to the waters and drink. Come to the wells of salvation, ye dying children of men."

Here the pious sailor paused. His emotions were too great to permit him to go on. At that time the writer of this was in his sins. The sailor's words went to his heart. A few weeks after, he was standing before the altar of God, publicly professing his interest in the blood of Christ. In the Judgment day, he hopes to appear as a star in the crown of the pious sailor.—*S. R. Telegraph.*

MICHIGAN.

Measures in reference to a College in Michigan.

Our Synod met the first of this month. We had a very harmonious, and I hope profitable meeting.

The subject of founding a College came up. After discussion, it was the unanimous opinion that the time had fully come, when decisive and efficient measures should be taken to accomplish this object. A committee was appointed to devise plans of operation, and recommend a location.

The good friends of the west, in New York, will probably have an opportunity to take some stock in this enterprise. I hope they will be disposed to enter into it largely. But we do not mean to open our books there, until we have given every man, woman and child, in Michigan, an opportunity to do what they can. It seemed to be the deep feeling of the Synod, that in view of the efforts of Romanism, and the rapid increase of our population, a College we must have, and a College we can have. We hope soon to see it reared, and to see inscribed on its walls, in characters never to be erased, "*Christo et ecclesie.*"—*Home Missionary.*

DECLENSION IN RELIGION.

A certain writer remarks that declension in religion generally begins in the closet—his meaning doubtless is, that decline in ardent piety, has its origin in the neglect of private devotion, in which case, close communion with God is interrupted or broken off, the name and something of the form may remain, but the power of vital godliness is lost. The letter may be retained, but the spirit is absent. The inward glow, the sensible hungering and thirsting after righteousness—the pleasing sensations of lively hope, ardent charity, and humble and living faith, are no longer felt and enjoyed.

This inward declension is apt to be visible in the external appearance or conduct—an indifference to the house and worship of God, on ordinary occasions,—or dullness, hardness, and want of ardor when there; a disrelish for plain experimental and practical sermons, or truly spiritual things; a fondness of novelty; a restlessness, in leaving the regular place of worship, neglecting their own meetings, and going in quest of something to gratify curiosity; unsettled, and unstable, worldly minded—no time for spiritual exercises, for reading, meditation and prayer; no relish for religious conversation. The heart, the poor heart, once a receptacle of grace, "empty of him who all things fills," and filled with the love of pleasure and the world, out of its abundance the mouth speaketh. Spiritual torpor supplies the place of ardent zeal; harps hung upon the willows—conformed to the world—wells without water, clouds without rain, "we to them that are at ease in Zion."—*Western Methodist.*

It is a curious and instructive fact, that while the colored population in the slave states increases with astonishing rapidity, in the free states it increases scarcely at all. The increase in Providence during the last five years is only 10, and in this city only 1019, which we presume is less than the amount of emigration from the South during the same period. In Dutchess county there has been a decrease of colored population since 1830 to the number of 417, or one sixth of the whole.

Jour. of Com.

To be low is the safest and comeliest posture for sinful creatures.

It is the creature's honor to abase himself before the most high God.

God had rather see his children humble for sin, than proud of grace.

Obituary.

"Man giveth up the ghost, and where is he?"

DIED,

In this city, suddenly, Mr. Henry Lines.

In this city, on the 17th inst. Mrs. Lydia Tappan, aged 72.

Suddenly, in New York, Mrs. Curtis, wife of Mr. Lewis Curtis, and daughter of Mr. J. D. Beers.

In Sharon, on the 14th inst. Hon. Horatio Smith, aged about 60.

In New Milford, Col. Eli Starr, aged 72.

In New York, on the 18th inst. Frances Eliza, daughter of Samuel Darling, in the 18th year of her age.

In Hallowell, Maine, Mr. Benjamin Vaughan. L. L. D., aged 81.

Poetry.

From "the Rectory of Valehead."

WHERE IS THY HOME?

Where is thy home?—not where thy soul
Is joyous over the ruddy bowl,
Where harp and viol thro' the day
And down at night keep care at bay.
O heir of a more glorious sphere,
Look farther still—it is not here.

Where is thy home?—not where thy breast
With cold is numb'd, with hunger prest,
Nor day brings ease nor night repose,
Morn opens with toils, eve shuts with woes.
O heir of a more glorious sphere,
Look farther still—it is not here.

Where is thy home?—not where all ranges
Threading a thousand dismal changes;
Where young grows old and long grows brief,
Friend turns to foe, and joy to grief.
O heir of a more glorious sphere,
Look farther still—it is not here.

Where is thy home?—not where the breath
Thou scentest, every hour, of death,
And startest at the crashing sound
Of all thou lovest falling around.
O heir of a more glorious sphere,
Look farther still—it is not here.

Where is thy home?—not where to learn
Is but thy folly to discern,
And wisdom's privilege to know
A wider range of crime and woe.
O heir of a more glorious sphere,
Look farther still—it is not here.

Where is thy home?—not where thy heart
Hears earth's impatient cry, "depart,"
And all her shapes each moment say,
"Thou art a stranger; hence, away!"
O heir of a more glorious sphere,
Look farther still—it is not here.

Where is thy home?—where tear and groan,
And change and crimes are names unknown,
Where wisdom, pureness, bliss are one,
And thou, no longer guest, art son.
O heir of an undying sphere,
No farther look—thy home is here.

THE SERVICE OF GOD.

The servants of God have no promise of temporal prosperity; they are taught to expect trials, afflictions, and conflicts. The apostle says, All are partakers of chastisement, and our Lord told his disciples, that in the world they should have tribulation, and that they should suffer persecution. It is unnecessary to quote examples to convince him who has any acquaintance with the history of the church, that these declarations and predictions have been abundantly verified; so that many might say in regard to the affairs and hopes pertaining to this life, we are of all men most miserable. Nevertheless they are not

void of happiness. Although instead of shining in the pomp and glory of the world, they may be cast out as evil, those who love the law of God have great peace. They are in a state of reconciliation with God, they have an approving conscience, they wish well to all mankind and strive to do them good. Blest with the smiles of Jehovah, nothing offends them. Though persecutions assail, and slander cast her venomous darts, they are shielded by conscious integrity, and abide under the shadow of the Almighty. They are prepared for prosperity or adversity, sickness or health, life or death, earth or heaven. Thus time passes with the servants of God until the closing scene.

"Death then is welcome, though life still is sweet."

They rise to meet the Lord in the air, and to dwell forever in his presence. They go, where freed from dull mortality and the trials of life, they shall enjoy perfect, unchanging and endless felicity.

Morning Star.

THE SLAVE TRADE.

The importation of slaves from Africa is piracy. It may be well to inquire, whether the exportation of slaves, for sale in a foreign market, is lawful. If slaves should bear a higher price in Brazil than in Virginia, would it be lawful to buy up cargoes in Virginia and ship them to Brazil for sale? If British West India merchants, who wish for the profits of the slave trade, should send them to Virginia on the same errand, would it be lawful? If New Orleans merchants should do it, would it be lawful? If, instead of shipping them to Brazil, they should ship them to Texas, would it be any better? If there is no law against it, has Congress constitutional power to enact such a law? Whether Congress has such a power or not, would it not be proper for each of the slave holding states to pass the laws necessary to prevent itself from becoming an American "Slave Coast?" These questions may become of practical importance.—*Bos. Rec.*

DEPENDENCE ON THE HOLY SPIRIT.

Were our revenue equal to the wealth of both the Indies; were our missionaries as numerous as the armed legions which cover the plains of Turkey; were they possessed of all the literature, and all the science of Christendom, without the Spirit of God they could do nothing towards the establishment of that internal dominion which is designated by the Kingdom of God within us. We may as well think to arrest the sun in his course, give laws to the winds by the words of our mouths, impede the torrent by the interposition of our foot, or control the movements of the majestic ocean by our commands, as think to change the state of the world, and bring it under the law of love, the perfect law of liberty, by any thing short of the omnipotent power of the Divine Spirit.—*Rev. Dr. Phillips' speech before the London Miss. Soc.*

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